596 heir but to the oldest member of the family. Nothing is done without consulting the family head, and even if a member of the family occupies an important post, he continues to show the greatest deference toward his family head, his elder. This is why the present prime minister of Koupéla, the Saman'Naba, leaves the prerogatives of a family head to his uncle; he does not take the liberty of offering sacrifices on the Day of the Dead, and he consults his elder on all
596 matters which fall within his jurisdiction. The head of the family,
681 however, does not have the right of life or death over its members or over his own wives. Even if the latter steal or commit adultery, they may not be put to death; only the district chiefs may kill their own wives. A husband or family elder may beat them, put them in irons, or even more rarely /35/ turn them out of the household, but he may not kill them. Also, the family head may not dispose of the family property, nor force his kin to hand it over. He may, however, request his relatives to help him pay his debts or obtain a wife, but he may not force them to do so. Nevertheless, they always help him as best they can.

593 Children are directly subject to their father. While the latter
596 consults the family head whenever he must make a serious decision, the children consult their father, who in turn goes to the family head, who often goes to the village chief, who resorts to the canton chief, who consults the head of the province if the matter warrants it. Mature reflection thus precedes every serious decision.

593 The father is the absolute master of his children. He has the right of life or death over them, and sometimes he made use of this right, especially when a child was born deformed or became an incorrigible thief. He sees to the marriage of his daughters. He may exchange them for other women, or he may give them in marriage to a creditor in order to pay his debts. He may place his sons in the service of a relative or friend. The eldest son seldom remains in his father's household, especially if the father is wealthy or a naba; the father is too afraid that his son may do away with him, the sooner to come into his inheritance. "To give one's son to another man is a convenient way to get rid of the problem of his marriage; it will become the concern of the boy's master.

861 Fathers take little part in the education of their children. Daughters always remain with their mothers until their marriage. Sons help their father as soon as they are old enough to work, but they never

861 receive any advice from him. The Mossi, fathers and mothers alike, do not know how to train their children. Under the pretext that a small child does not know what he is doing, the parents allow him to do as he pleases and to carry out his every whim without punishment. Tots who can barely articulate two words utter the coarsest insults to their mother and beat her with their small fists without being punished. The onlookers merely remark that some day he will be a fighter. To chastise him would be to make him cry, and a child's tears are always an embarrassment to be avoided as much as possible. When a child behaves badly, when he fights, steals, seeks out the company of professional thieves or young scamps, when he tells everybody what he has seen and heard and cannot keep a secret, when complaints are made against him, then his father and mother punish him and warn him not to do it again; but they do not prevent wrong doing, and [672] if necessary they will pay his debts, because all members of the family, especially the father, are held liable. The father does not teach his son the cult and the sacrifices, but he does request the boy's help. The child watches his father, and when he grows up, he does as his father did.

857 Boys of twelve or fifteen may fail to return home in the evening for any reason whatever, without warning, and no one worries about it: "He will come soon enough." The young man of twenty builds 884 himself a hut apart from his father's house, in order to have greater 593 freedom and to receive any visitors he may want. Besides his father's field, he cultivates his own piece of land and sells the produce /36/ himself in order to buy clothes. His father feeds him but rarely presents him with gifts of clothing when he is old enough to work for himself. If he weaves cloth during the dry season, he may do with it as he pleases, sell it or make clothing. His father has no say in the matter. It is the father, however, who teaches his sons how to 868 593 cultivate the soil, how to plait mats, and sometimes how to weave. If the father works at a trade, he teaches it to his sons: the drummers teach their children to beat the drum and to sing the chief's praises; the jewellers and smiths teach their sons their respective professions.

593 The father usually is fond of his children and likes to play with them when they are small. He watches over them while the mother does her household tasks. Parents sincerely lament their children's death, and children that of their siblings. Undoubtedly there are parents with the greatest indifference toward their offspring, but such

593 861 858 The right to discipline a child belongs principally to the father (but also to the heads of work group, compound, and family) or to the mother, depending on the age of the child.

"The mother," says Vadier, "has the right to discipline boys until they are circumcised, girls until they marry. This does not mean that the father cannot intervene during that time to reprimand or chastise one of his children, but that he nearly always leaves it to the mother.

"After the boy's circumcision and the girl's marriage, the right to punish belongs to the father and no longer to the mother."

593 858 672 The duty of surveillance belongs principally to the father, and secondly to the heads of the work group, compound, and family. One of its consequences is financial liability. If a child steals or commits some reprehensible act which may call for compensation, the father is primarily responsible and must indemnify the injured parties, after seizing whatever property the child may own.

593 858 443 Formerly, when a native could not manage to discipline a son or daughter whose behavior was very bad, he would hand the child over to the Moro Naba after consulting the family head and the family council. From that day forward he would give up his paternal authority, and the Moro Naba alone would hold it with broader prerogatives. If the child continued to commit extortion, the Moro Naba had the right to have him put to death. When it was a girl who was handed to the naba, the latter would give the father a woman of his own household in exchange if he happened to be favorably disposed toward him.

Now, since the French occupation, this is no longer done. In such cases, nowadays, the child is simply expelled from the compound and from the household.

858 593 A father could not give his child as security, nor could he pawn him temporarily as a slave.

593 429 858 Paternal authority is relinquished in two cases, actually very infrequent: (1) when the father goes insane; and (2) when he has committed incest.

In such a case, paternal authority passes to his oldest living brother, or, if there is no brother, to the oldest son. This guardian has exactly the same powers over the child as the father had.

858 In case of insanity, the children are required to help their father and mother /258/ and to attend to their needs. In case of incest, they have no obligations toward the guilty party.